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ENGLISH DERIVATIVES AND THE STUDY OF LATIN

Many teachers will be interested in the Bulletin of the State Teachers College, Kirksville, Missouri (Volume XIX, No. 8 = Ancient Language Series, Number Three), published in August, 1919 (30 pages). The Bulletin is the work of Miss T. Jennie Green, Professor of Latin in the Teachers College in Kirksville. The Foreword begins with the statement:

This bulletin is issued . . . for the assistance of the Latin teachers of that part of the state which is served by the college. It is issued because experience has taught us that many teachers in our high schools have not studied language sufficiently to see the relation between Latin and English words, and to associate with the Latin words that are being studied daily their English derivatives.

Miss Green is a strong believer in the coordination of Latin and English; such coordination means great gain, she thinks, for both subjects. By it the pupil's English vocabulary may be greatly extended, and his progress in acquiring a Latin one greatly facilitated by the study of English derivatives in connection with every lesson on Latin vocabulary.

Her pamphlet, then, is intended to further this desirable end.

On pages 3-5, there is a list of Latin prefixes used in English. In parallel columns we have the prefix, in all the varying forms in which it appears in English (e. g. ad-, a-, ac-, af-, ag-, al-, an-, ap-, ar-, as-, at-), the meaning of the prefix, an English word as illustration, and the "literal meaning" of that English word. I wonder whether the many teachers who, as Miss Green declares in her Foreword, need such a pamphlet, will see at once, without explanations, how "to hold from" and "to reach to" are the literal meanings of "abstain" and "attain" or how "to cut around" is the literal meaning of "amputate"?

Next, in pages 5-25, Miss Green lists the Latin words which occur in various parts of Professor D'Ooge's Latin for Beginners, defines those Latin words, and lists English derivatives from each of them. In her Foreword, she says:

The list of derivatives is short, and made up as far as possible of words that the high school student may be supposed to know something about.

An examination shows that the Latin words listed are taken from Lesson II of Professor D'Ooge's book (pages 14-15), and from what Professor D'Ooge calls "Special Vocabularies" (283-298). As a matter of fact, these special vocabularies are merely the ordinary vocabularies of the Beginners' Latin book transferred to the

back of the book, the purpose of such transfer being, according to the Preface (vi), "to insure more careful preparation". In reality, then, Miss Green has gone through the vocabulary material of Professor D'Ooge's book, to find the Latin words, and has supplied for them English derivatives. It goes without saying that many will find her lists helpful. But I cannot help registering here a comment which occurs to me nearly every time I look through lists of English derivatives from Latin words offered to teachers of Latin. Theoretically, every such list is prepared precisely as Miss Green professes to have prepared her lists, out of words that "the high school student may be supposed to know something about". But how many High School students are likely to know anything about such words as "fugacious" (Lesson II), or "terraqueous" (Lesson II), or "parvanimity" (Lesson VI), or "ancillary" (Lesson VI), or "quiddity" and "quid nunc" (Lesson VI)? We should have a perfect right, it seems to me, to resent criticisms of the value of classical teaching made by anyone because students could not define such words as these, or account at once for their Latin origin. The same sort of comment and criticism may be made upon many words given by Dr. Mason D. Gray in his various papers on Coordination of Latin with the other Subjects of the High School Curriculum (for references to such papers see *THE CLASSICAL WEEKLY* 10.73). I do not mean to question in the slightest degree the value of the study of English derivatives from Greek and Latin words, but I do mean to insist, most vigorously, that, in the prosecution of that study, we teachers of the Classics need to show good sound sense. And it is particularly desirable that we shall not put ammunition into the hands of the enemies of the Classics by our failure to understand properly the limits of the English vocabulary we may rightly expect students (and others) to employ correctly in speech or in writing, or even to understand when they meet its constituent words in the writings of others. Candor compels me to say that I think Mr. Irland's paper in *THE CLASSICAL WEEKLY* 13.36-38 is open more or less to the criticisms I have made of Miss Green's paper.

One more caution ought to be uttered here. In the study and the teaching of Latin we must remember how greatly words in the course of centuries have changed their meanings, with the result that, in a good many cases, knowledge of the Latin base or root from which an English word has been derived does not help us much, if any, toward an understanding of the word as the word is used in contemporary speech and writing. A certain Professor of English at a prominent Univer-

sity uses this very matter constantly in an argument to prove the ineffectiveness of classical study. One of his pet illustrations is the word *assiduous*. In the 1914 edition of the Webster's New International Dictionary of the English Language I find only the following quotations to illustrate the various meanings of this word: She grows more assiduous in her attendance (Addison); To weary him with my assiduous cries (Milton); Few can be assiduous without servility (Johnson).

It might be remembered further that, at times, the more one knows about a word the less competent he is, in one sense, to define it. Take the word "technical", one of the words employed by Mr. Irland in his test (see THE CLASSICAL WEEKLY 13.38). How many adults—teachers of Latin or not—would care to be called upon to explain, instantly, to a miscellaneous company, the meaning of the word *technicality* in such a sentence as the following: The motion to adopt the Peace Treaty, including the provisions relating to the League of Nations, was lost on a technicality.

The point I am trying to make was very well made by Professor Lodge, long ago, in THE CLASSICAL WEEKLY 1.185, in an editorial in which he was discussing, among other things, the teaching of the pronunciation of Latin in this country. The text of the editorial was supplied by an article entitled *Weergenees*, by William Hawley Smith, in THE Western Teacher, December, 1907. Mr. Smith was describing his observations in a beginners' class in Latin in a certain High School. The teacher, after drilling the class in forms of the third declension, asked for the English word derived from *virgo*, one of the words she had used in her declension drill. In despair, because no one could give the English word *virgin*, she asked "What State is Richmond the capital of?", and then, "How do you usually speak of Mary, the Mother of Jesus?" This latter question brought out the word *virgin*.

The visitor then asked the class how it was that none of them had thought of the answer and received the answer that "weergenees don't sound a bit like virgin or Virginia". . . . The whole point of this article is based upon a wrong presumption, namely, that children in the first year of the high school are familiar with out-of-the-way English; the English word 'virgin' is an unknown word to a vast majority of English speaking youth. It is never used in ordinary English, and in the technical phrase 'Virgin Mary', or in the proper name 'Virginia', would almost never occur to the mind of a high school pupil. The teacher in question committed a pedagogical blunder in wasting the time of the class in trying to elicit the uncommon English derivative.

What I have said above brings to my mind a very interesting paragraph on page 97 of an excellent book, by Professor E. H. Sturtevant, entitled *Linguistic Change* (see THE CLASSICAL WEEKLY 11.148-150):

Many have regretted the loss of old meanings and the fading of the figures of speech in which some current meanings originated. They have also urged that we could better understand the actual use of words if we

were fully conscious of their history. The study of etymology, it has been supposed, is a practical help to the correct use and full understanding of a language. There is a certain aesthetic value in the knowledge that "Florida" originally meant "land of flowers", or that "daisy" is properly "the eye of day", or that "Margaret" means "pearl". But it is not often that a consciousness of a word's etymology helps to an understanding of its present meaning, and in many cases such knowledge is actually a hindrance. If a knowledge of the true etymology leads anyone to associate the noun "shed" with "shade", he will miss the present meaning of the word. Archbishop Trench, in a book that was long used as a textbook, derived the word "desultory" from Latin *desultor* "one who rides two or three horses at once, leaps from one to the other, being never on the back of any one of them long". He continues: "Take, I say, the word thus to pieces, and put it together again, and what a firm and vigorous grasp you will have now of its meaning! A desultory man is one who jumps from one study to another, and never continues for any length of time in one". But when I say that Archbishop Trench's treatment of linguistic problems is desultory, I do not mean to compare the reverend gentleman with a circus rider! If the metaphors did not die out of language, the most commonplace remark would be so overloaded with impertinent suggestions that we could not discover which idea it was intended to express. Etymology is a valuable study, but we should not expect it to help us very much in understanding our mother-tongue.

In the field covered by this book, Professor Sturtevant is a past master, and I am but an amateur. But I venture to think that, in making a point, he has fallen into the very common human error of overstating his case. At any rate, I cannot now accept his final sentence, that we should not expect etymology to help us very much in understanding our mother-tongue. I can well understand that, so far as the *speaking* of English is concerned, whether the language is to be spoken by one English born or by a foreigner, etymology may prove of little or no assistance. But I respectfully submit that overwhelming testimony can be produced to show that, in spite of all that Professor Sturtevant urges and that I have urged above in this editorial, many a person has derived and will continue to derive immense assistance through etymology to a proper understanding of English words. What I have been pleading for in this editorial is not that we shall abandon the attempts to emphasize the extent to which English words are derived from Latin or Greek words, but rather to urge that in the prosecution of this study, and in our teaching of the matter, we shall be guided by common sense, by a rational conception of the range and nature of the English vocabulary we have a right to expect our High School and College, and even our University, students to know.

One last word. After we have handled the matter of English derivatives from Greek and Latin words in the manner suggested above, then we can pass on to something else; we can undertake to add to our student's vocabulary by a study of English derivatives. Here—but not before—is the time to bring up such English words as *fugacious*, *terraqueous*, *parvanimity*.

C. K.

CARLYLE AS A CLASSICIST¹

A notable article by Mr. Henry Cabot Lodge, in Scribner's Magazine for January, 1919, reveals the Senator from Massachusetts as worthy of rank with the greatest of literary statesmen. His eulogy of authors whose works are luminous with familiar quotations was the more remarkable from the fact that there was in his paper no mention of Thomas Carlyle.

To be sure, the shadow of pro-Germanism hangs over the Chelsea shrine in Cheyne Row, and the Sage was not always wise in his utterances about slavery and about America, but he deserves no dyslogia of silence when the masters of quotation are proclaimed. The Senator from Massachusetts explained that he had not included Burton because of his far-fetched and curious extracts from unread folios, or Sterne, because he simply robbed Burton and thus helped himself to produce one of the great books of English literature. Perhaps this explains the omission of Carlyle, for to the Anatomy of Melancholy and to Tristram Shandy Carlyle owed much for the marvellous wealth of allusion in his French Revolution, which is generally considered his masterpiece and one of the noblest prose-poems of all time.

So many biographers have belittled Carlyle's knowledge of Latin and Greek authors that there seems to be a prevailing belief that he rarely used classical quotation or allusion. Roe's Carlyle as Critic of Literature gives extracts from a letter written by Carlyle in 1816 which leave the reader with the impression that Carlyle knew almost nothing about Homer and that, though he was reading Lucan's Pharsalia, "no doubt <he was reading it> in translation". Perhaps Mr. Roe did not notice that Carlyle had not read above seven lines of Lucan (Early Letters, 32). One hardly proceeds so leisurely with a 'pony'.

In the essay on Boswell's Life of Johnson we find "Stat PARVI nominis umbra" as proof of Carlyle's acquaintance with the text of the Pharsalia. Similar testimony is given by passages in the French Revolution: "Cazalès shall become the eloquent orator of royalism and earn the shadow of a name". "Some name or shadow of a brave Bouillé"².

In the French Revolution, in the famous chapter entitled The Procession, we find "The victorious cause pleased the gods, the vanquished one pleased Sieyès (*victa Catoni*)", an echo of Pharsalia I.128. Loménie's Death-Throes has this: "In the hour of his extreme jeopardy, the lion first incites himself by roaring, by lashing his sides". This is, clearly, an echo of Pharsalia I.208. The first line of Lucan's epic, with its *plus quam civilia bella*, evidently suggested the "wars more than civil" of the Mirabeau and Easter at Saint-Cloud chapters.

Many of the literary echoes in Carlyle's works fall on deaf ears. A reader may be fairly familiar with Juvenal and still fail to perceive that a sentence of Patrollotism is almost a literal translation of *Lucri bonus est odor ex re qualibet*. The sentence runs: "the smell of all cash, as Vespasian says, is good". In the Maurepas chapter, Beaumarchais is described as inspired by the indignation which makes, if not verses, satirical law-papers. Of course we ought to think at once of the line, *Si natura negat, facit indignatio versus*, but the chances are that we shall fail to do so. In The Procession, Danton is pictured as an esurient advocate. Perhaps the *Graeculus esuriens* of Juvenal's third Satire was in Carlyle's mind. The Day of Poniards ends with the sentence: "If they hurled Poseidon Lafayette and his Constitution out of Space; and in the Titanic melly, sea were mixed with sky?". Juvenal 2.25 runs, *Quis caelum terris non misceat et mare caelo?*

The chapter entitled In Fight has this:

Virtuous Pétion rose to lament these effervescences, this endless anarchy invading the legislative sanctuary itself; and here, being growled at and howled at by the Mountain, his patience, long tried, did, as we say, boil over.

One is tempted to refer the Latin proverb, *furor fit laesa saepius patientia*, which Carlyle had here in mind, to Juvenal, but Publilius Syrus is its author.

In a letter from Jane Welsh, written in 1824, we read:

Tell our worthy Doctor to write me out a recipe for patience, the stock which I received from nature being well-nigh exhausted, or converted into furor.

In the chapter entitled Louis the Unforgotten we read:

Frightful to all men is death, from of old King of Terrors. The heathen emperor asks of his soul, Into what places art thou now departing?

Some ten years before writing this chapter, Carlyle had seen in Burton's Anatomy, *Animula vagula, blandula, quae nunc abibis in loca?*, and the verses of Hadrian were thenceforth for him unforgettable.

In the Sound and Smoke chapter we find the sentence:

O if, according to Seneca, the very gods look down on a good man struggling with adversity and smile; what must they think of five-and-twenty million indifferent ones victorious over it,—for eight days and more?

This is another instance of Carlyle's indebtedness to Burton enriching his vocabulary with new words and allusions.

In The Wakeful chapter is this:

Nineteen hundred years ago, Julius Caesar, with his quick sure eye, took note how the Gauls waylaid men. "It is a habit of theirs", says he, "to stop travelers, were it even by constraint, and inquire whatsoever each of them may have heard or known about any sort of matter".

One finds in the Anatomy of Melancholy II. 2.4:

We are most part too inquisitive and apt to harken after news, which Caesar in his Commentaries observes of the old Gauls, they would be inquiring of every carrier and passenger what they had heard or seen, what news abroad?

¹This paper was read at the Thirteenth Annual Meeting of The Classical Association of the Atlantic States, at Haverford College, April 4, 1919.

²There are so many editions of the French Revolution that the references to the work are misleading; one finds many errors even in the Oxford Dictionary and in the Century. In this article the title of the chapter will be used as guide.

The original aphorism in *Heroes and Hero-Worship*, "the true university of these days is a collection of books", came straight from the heart of the author. Some passages from the essay on *Boswell's Life of Dr. Johnson*, descriptive of the great Samuel, are strikingly applicable to Carlyle himself. Johnson had had the training of a School and a University.

Good knowledge of the Latin tongue, a more uncertain one of Greek: this is a rather slender stock of education wherewith to front the world. But then it is to be remembered that his world was England; that such was the culture that England commonly supplied and expected. Besides, Johnson has been a voracious reader, though a desultory one, and oftenest, in strange, scholastic, too obsolete libraries. Above all, be his weapons what they may, he has an arm that can wield them. Nature has given him her choicest gift: an open eye and heart.

Carlyle was not quite fourteen years old when he entered the University of Edinburgh, in November, 1809. He had had four years of schooling at Annan Academy, where he was well grounded in Latin and French, and had learned the Greek alphabet. He was enrolled in the First Humanity (Latin) Class and in the First Greek Class. There is no record that he took a second year in Humanity. Of his two years of work with Professor Dunbar, who afterwards published a Greek dictionary which was long a standard, Professor Masson says little. He mentions the *Elementa Linguae Graecae*, the Greek Grammar probably used in Dunbar's classes, and also the Latin Grammar of that time. He had heard Carlyle say that any Scotsman who was at a loss on the subject of *shall* and *will* would find the whole doctrine in a nutshell in two or three lucid sentences of Dr. Adam's Latin Grammar; and he had an idea at the time that Carlyle had used this brief precept in his own early practice of English. It has been remarked by critics that Carlyle never misused *shall* and *will*. Professor Masson discovered proofs of Carlyle's extensive reading at Edinburgh, and in his *Sketches and Memories* quoted as follows from Carlyle's Rectorial Address of 1866:

What I have found the University did for me is that it taught me to read in various languages, in various sciences, so that I could go into the books which treated of these things and gradually penetrate into any department I wanted to make myself master of, as I found it suit me.

In the Rectorial Address, previously mentioned, Carlyle, after telling the students about the importance of the history of the Greeks and the Romans, said that the languages of these nations were admitted to be the most perfect orders of speech yet found to exist among men. He also referred to the revolution in his own mind on getting hold of Heyne's *Vergil*.

When there are so many indications of Carlyle's appreciation of the glory that was Greece and the grandeur that was Rome, Dr. Nichol's statement that Carlyle was never in any sense a "classic" seems unjust. The fact that Carlyle read the three volumes of Burton's *Anatomy of Melancholy* from cover to cover ought of itself to make him a classicist.

It would be interesting to know something definite about the Greek courses at Edinburgh in Carlyle's collegiate days. In the *Reminiscences* we read of his tutoring Charles Buller in 1822, and of the enjoyment derived from the experience. The young student was in the Third Greek Class at the University, and Carlyle considered his classical knowledge superior to his own, so that he had to prepare his own lessons carefully in advance by way of keeping Buller to his work with Professor Dunbar.

A quotation in Greek from Plutarch about Demosthenes and Phocion which appears in the last volume of the French Revolution and was repeated in the Rectorial Address of 1866 was a favorite with Carlyle all his life. There are other indications of familiarity with Plutarch, and one conjectures that the Greek class-room at Edinburgh rather than the library was the original inspiration of much of Carlyle's Hellenic knowledge.

The title-page of each of the three original volumes of the French Revolution had a quotation, in Greek, from Arrianus, and another, also in Greek, from Antoninus. A letter from Carlyle to Thomas Murray, in July, 1818, contains a Greek quotation from the *Enchiridion* of Epictetus which shows his interest in Greek philosophy when he was twenty-two years of age. The passage, which comes from the end of Chapter V of the *Enchiridion*, may be translated thus:

'It is characteristic of an uneducated man to blame others for his own acts; for one beginning to be instructed to blame himself, but for the educated to blame neither another nor himself'.

In Carlyle's Notebook of 1827 there was this entry: Heyne's *Vergil*, Leipzig 1803. This book I must have. The Homer I long to see. O that I could read it!

Pope's *Iliad* and *Odyssey* had long been familiar to Carlyle, and the essay on *Boswell*, published in 1832, has a reference to Homer's peasants, "blessing the useful light", a clear echo of *Iliad* 8.555. In 1834 Carlyle read several books of Homer in the original with his young friend Glen, at Craigenputtock, and the horologe of time marked a new Grecian era for him. An entry in his diary, on February 13, 1834, mentioned his satisfaction with Homer, "the pleasantest, most purely poetical reading for a long time". Henceforth Homer's *Iliad* became for Carlyle a literary force second only to the Bible, and the French Revolution, with its "sea-green Robespierre", "brawny Titan Danton", and "dog-leach Marat", has often been called the *Iliad* of the Terror.

The chapter entitled *The Equal Diet, of The Bastille* volume, has this picturesque sentence:

The nourishing baskets circulate harmoniously along the benches; nor, according to the Father of Epics, did any soul lack a fair share of victual.

The Homeric allusions are so numerous and obvious in the *Iliad* of the Terror that further detail is needless. A paper on *The Influence of Homer on Carlyle* was read before the Western Massachusetts Section of The Classical Association of New England, at Williams College,

October 23, 1909, by Professor Helen Flint, and was published in *The Classical Journal* 5.118-128 (January, 1910). This paper thoroughly discussed the evidence. One might suggest, however, that Carlyle's description of the Tennis-Court scene, "Thither, in long-drawn files, hoarse-jingling, like cranes on wing, the commons deputies angrily wend", is an echo of Goethe's Helena. Carlyle's own rendering, as given in the essay on Goethe's Helena, published in 1828, is "like the cranes' hoarse jingling flight". Goethe has been called a German Greek; and one reason for Carlyle's deep reverence for this master is kindred love of the Classics.

Mr. R. L. Fletcher, in his edition of the French Revolution, might have explained a certain sentence of the Charlotte Corday chapter, "but his life with a groan gushes out, indignant to the shades below", as an echo of Vergil's *Vitaque cum gemitu fugit indignata sub umbras*, but he explained it not.

No biographer does full credit to Carlyle as a Latinist. His letters to Emerson from 1835 to 1871 show a constant interest in the Classics, and such sentences as "If thou wish me to believe, do thou thyself believe first: this is as true as that of the *flere* and *dolendum*" indicate a thorough appreciation of Horace.

The London Critic, of November 1, 1852, printed an interview with Carlyle in Berlin, wherein he was quoted as criticizing the collegiate education of the time by saying "a taste for the absurd being carefully and assiduously cultivated, 'from the tender nails', as Horace says".

In his *Frederick*, written about 1860, the following shows how indelibly the *flere* and *dolendum* allusion is engraved upon his memory.

Men who have come to help you in a heavy job of work need example. If you wish me to weep, be grieved yourself first of all. Soltikoff angrily wipes his countenance at this point, and insists on a few tears from Daun.

In *The Improvised Commune* chapter is this:

But, as Horace says, they wanted the sacred Memoir-writer (*sacro vate*); and we know them not.

Carlyle in many of his works referred to this Horatian idea, and often used *vates* as an English word. Thus, in 1840, he wrote to Emerson about Sterling and his reading and wondered what he would say of "the American Vates", meaning Ralph Waldo Emerson himself.

There are three echoes of the last line of the first Ode of Horace in the French Revolution, and twenty other Horatian allusions not previously mentioned in this paper. And yet we are told that Carlyle did not appreciate Horace, and rarely made any classical allusion. Vergilian echoes in the French Revolution are more frequent than those from any other Latin writer, but there is not time for them. One finds in *The Diamond Necklace* this description of Cardinal Rohan:

Some nine-and-forty winters have now fled over his eminence (for it is 1783), and his beard falls white to the shaver.

How many readers ever catch the bucolic echo here (see *Eclogues* 1)?

The same prose-poem, *The Necklace*, has *varium semper et mutabile*, with some variations; and also the touching apostrophe to Marie Antoinette:

Beautiful Highborn that wert so foully hurled low!
For, if thy being came to thee out of old Hapsburg
dynasties, came it not also (like my own) out of Heaven?
Sunt lacrimae rerum et mentem mortalia tangunt.

In *Past and Present* one notes the words, "the roar of greedy Acheron", without any quotation marks, as indicative of a thorough familiarity with the Mantuan bard, and many Latin quotations from the old monkish records. Books like the *Religio Medici* of Dr. Thomas Browne were read eagerly by Carlyle and the classical allusions in them were invariably noted, as may be proved by subsequent use of *certum est quia impossibile* and *abiit ad plures*. It is amusing to ascertain that the date of entry of a word like *deliquium* in the Notebook usually precedes but little its appearance in book or essay.

Carlyle's memory was phenomenally accurate, but occasionally it played him false by making him confuse *specula* and *speculum*, *Peneus* and *Pentheus*, *Anaxarchus* and *Anaxagoras*. But his biographers have done him a grave injustice in regard to the Classics. Even Dr. Garnett, whose biography is usually considered the best, damns him in this connection with faint praise.

We have already referred to Carlyle's partiality for phrases like Horace's 'striking the stars with sublime head.' One finds Horace's 'nights and suppers of the gods' over and over again in Carlyle's letters and works, as also Vergil's *Sunt lacrimae*, and such proverbs as *Ubi homines sunt modi sunt*.

This paper may fitly end with illustrations of another favorite, only recently noticed by the compiler.

Carlyle's essay on Voltaire, published in 1829, has this:

For it is not in the power of all Xerxes's hosts to bend one thought of our proud heart: these "may destroy the case of Anaxarchus; himself they cannot reach". Apparently Carlyle confused Xerxes and Alexander the Great here. Diogenes Laertius gives the story in his Greek life of the philosopher Anaxarchus, but Carlyle may have got it from Cicero or Ovid.

Cruthers and Jonson, published in *Fraser's Magazine*, in 1831, has this:

Frequently they came to sparring,* in which they would exhibit all the energy of Entellus and Dares. The boy Cruthers was decidedly the better boxer; he was stronger than Jonson, could beat him whenever he chose; and in time came to choose it pretty often. Jonson had more of the Socratic than of the Stoic philosopher in his turn of mind. He could not say "Thou mayest beat the case of Jonson, himself thou canst not reach"; on the contrary he felt too clearly that himself was reached, and as all his attempts to remedy the evil but made it worse, the exasperation of his little heart was extreme.

The essay on Count Cagliostro appeared in 1833 and continued the illustration thus:

One summer morning of the year 1795, the body of Cagliostro is still found in the prison at St. Leo; but Cagliostro's self has escaped—whither no man yet knows.

The Diamond Necklace (1837) varied the wording a little:

Cagliostro's body still lying in St. Leo Castle, his self fled—whither?

In the French Revolution, in the chapter entitled *The Night of Spurs*, we find this:

Not the King shall ye stop here under this your miserable archway; but his dead body only, and answer it to heaven and earth.

Also in the chapter *In Civil War*, we read:

Rebecqui disappeared; no one knew whither; till, one morning, they found the empty case or body of him risen to the top, tumbling on the salt waves; and perceived that Rebecqui had withdrawn forever.

The present deponent makes no claim of completeness, but ends the *Anaxarchus* list with an eloquent passage from *Past and Present*, published in 1843, in the chapter entitled *The Gifted*:

The heavens, unwearied in their bounty, do send souls into this world, to whom yet, as to their forerunners, in old Roman, in old Hebrew and all noble times, the omnipotent guinea is, on the whole, an impotent guinea. Such soul, once graduated in Heaven's stern University, steps out superior to your guinea.

Dost thou know, O sumptuous corn-lord, cotton-lord, this man is not a slave with thee! His place is with the stars of heaven. The joys of earth that are precious, they depend not on thee and thy promotions. Food and raiment and round a social hearth, souls that love him, whom he loves, these are already his. He wants none of thy rewards; behold also he fears none of thy penalties. Thou canst not answer even by killing him; the case of *Anaxarchus* thou canst kill; but the self of *Anaxarchus*, the word or act of *Anaxarchus*, in no wise whatever.

BROOKLYN, NEW YORK.

THOMAS FLINT.

THE DISSERTATIONS OF THE ROMAN PONTIFICAL ACADEMY OF ARCHAEOLOGY

As the world gradually recovers its poise from the shock of the great war, we proceed to look about us and take stock of what is left. In the case of the scholar, reports on foreign publications, which in normal times had their uses, possess a special function of utility in the days of reconstruction. Hence, when my friends in the *Pontificia Accademia Romana di Archeologia* expressed the desire that some account of the Academy and of its annual publication should appear in the scholarly journals of America, it seemed peculiarly proper to accede to their request, not merely on the personal grounds of giving a slight return for the courtesy which has been shown to American scholars by this venerable institution during the war, but in the hope of doing a service to those who are far away from Rome.

The Pontifical Academy is international in character, both in its traditions and in the aims of its present

officers; but, in the nature of the case, the preponderance of its membership is Italian, and the greater part of the articles which appear in its publication are the product of Italian scholarship. It is well that the value of the work done by the Italians should be emphasized at the present time.

Volume XIII of the Second Series of the Academy's *Dissertations* appeared in 1918, and represents work done during troubled times. Its predominating interest lies in the field of Christian antiquities, but Egyptology and classical archaeology are represented, the latter by a note on the name of Rome, a treatment of the representations of military standards on the arch of Constantine, and one of the sanctuary at Praeneste. The articles which deal primarily with the early Christian period contain much matter of value to the classical student, especially Styger's long publication of the remains beneath the Basilica of St. Sebastian on the Appian Way, with its twenty-five plates of graffiti and the colored reproduction of a wall-painting of the first century. The palaeographer too will be grateful for the eighteen reproductions of Latin inscriptions of the ninth century which accompany an article by Grossi-Gondi on the epigraphic palaeography of that period. The late Commendatore Rivoira's treatment of the Church of the Holy Sepulchre at Jerusalem is one of the most important contributions of recent years to the study of Constantinian architecture, and confirms the position already held by its author that Rome and not the Orient was the mother of mediaeval art.

Volume XIV of this series is now in the press, and will prove of exceptional interest for the student of Etruscan antiquities.

AMERICAN ACADEMY AT ROME.

A. W. VAN BUREN.

SOCIETY FOR AMERICAN FELLOWSHIPS IN FRENCH UNIVERSITIES

The Society for American Fellowships in French Universities has recently issued a pamphlet of twenty pages, setting forth the purpose of the Society and the conditions of awards of Fellowships, and a draft of the By-Laws of the Society. The purpose is stated to be "to assist in establishing, in its proper place of eminence in the mind of the American public, the standing and repute of French scholarship . . . , and to encourage the development of a body of University scholars who by personal acquaintance with French achievements will be in a position to restore in all branches of American public opinion the just status of French science and learning and a better appreciation of the place of France in the leadership of the world". Attention is called to a volume entitled *Science and Learning in France*, in which information was given concerning the opportunities afforded in the French Universities in all branches of learning (see *THE CLASSICAL WEEKLY* 11.167-168). To further these ends, the Society will distribute each year as many as twenty-five Fellowships to be apportioned among "the various fields of science". The "fields of science" will be those mentioned in the volume on *Science and Learning in France*, XI-XII. The Fellowships are of the value of \$1000 a year each,

* Even a careless reader of Carlyle must be struck by his frequent employment of that classical figure, *litotes*.

and will be awarded for two years, as a rule. The amount will be payable in three installments, in June, January, and April. Among "the fields of science" to which the Society is to give attention I find the following: archaeology, archaeology and history of art, and philology (Classical, Romance, Oriental, Semitic, English). For 1919-1920, eight Fellowships have been awarded. Four more were awarded to persons who were unable to accept, because they had entered upon other appointments for the year. In the latter group was an appointment in Classical Archaeology.

Any one who is interested in this subject can obtain application blanks and further information from the Executive Secretary of the Society, Dr. I. L. Kandel, 576 Fifth Avenue, New York City.

C. K.

THE NEW YORK CLASSICAL CLUB

The first meeting of The New York Classical Club for 1919-1920 was held on November 1, at Hunter College. After a brief opening address by the President, Professor W. E. Waters, Mr. Fred Irland, Official Reporter of Debates in the House of Representatives, spoke. His delightful article, *High Schools and Classics*, in *The Atlantic Monthly*, July, 1919, made for him many friends among teachers of Latin, but also, he told the Club, brought him a number of scolding letters from some critics of education to whom Latin and Greek as School subjects seem useless and unsuccessfully taught. Mr. Irland spoke as an enthusiast for the English language; he produced evidence to show that High School boys and girls, and even students about to be graduated from Teachers' Training Schools, are very ignorant of English words, unless their School course has included Latin.

Professor Gordon H. Gerould, of the English Department of Princeton University, offered the Club strategic counsel, as to The Proper Line of Defense for the Classics. This line, he thinks, consists in active propaganda. "Do not apologize! Advertise! Cry up your wares! Do not be modest and unassuming". He would have all classical teachers go out as champions challenging the world's attention till it understands "the living treasure" they have to offer it.

President MacMillan, of Wells College, and President Humphreys, of the Stevens Institute of Technology, came to the meeting of the Club from a session of The College Entrance Examination Board, and spoke informally. President MacMillan stressed the value of grammatical training, and President Humphreys reinforced his point by telling of the difficulty experienced by some engineering students in learning Spanish without earlier training in Latin.

Superintendent Straubenmuller, of the Department of Education of the City of New York, called on teachers of Latin to convince parents of School children that Latin is important. He spoke interestingly of methods used to persuade parents of undernourished children in the Schools that diet ought to be studied; this patient and ingenious work he used as a text to show what can be done. Like the two College Presidents he deplored the tendency, now very strong, to measure everything in education by the test of practical usefulness. He assigned to Latin a distinguished place as a needed help in securing "quality" in American education.

SUSAN H. FOWLER, *Censor*.

CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

The first meeting for 1919-1920 of The Classical Association of Pittsburgh and Vicinity was held at the

Pennsylvania College for Women, October 4. The chief feature was an address by the Rev. W. L. McEwan on *The Value of the Classics*. The second meeting was held at the Allegheny Observatory, Pittsburgh, October 31. Dr. W. I. Ludewig, Official Lecturer of the Observatory, gave a paper on *The Mythology of the Heavens*, together with some notice of astronomy among the Greeks and the Romans. This was followed by an illustrated lecture on the stars, after which the telescopes and apparatus were shown. The meeting was at once unique and instructive and was thoroughly enjoyed by all.

The third meeting will be held in conjunction with the Education Association of Western Pennsylvania, November 28, at the Schenley High School, Pittsburgh. The program will be as follows:

Four-minute Addresses on *Timely Topics*, by Mrs. Mabel C. Baird, Fifth Avenue High School, Pittsburgh, Miss Florence K. Root, Dean of the Pennsylvania College for Women, and Professor Evan T. Sage, University of Pittsburgh; In *Old Bibracte*, by Mr. John W. Anthony, Principal Franklin School, Pittsburgh; *The French and American Systems of Education—a Comparison of Methods*, by Professor Robert B. English, Washington and Jefferson College; *Educational Values*, by Dr. John Mecklin, Department of Philosophy, University of Pittsburgh.

N. E. HENRY, *Secretary-Treasurer*.

CLASSICAL CLUB OF GREATER BOSTON

The first meeting for 1919-1920 of the Classical Club of Greater Boston was held at the Museum of Fine Arts on Saturday, October 25. After luncheon, Dean Roscoe Pound, of the Harvard Law School, spoke on the *Minos of Plato*; Dr. F. B. Lund read several of his original translations of the *Odes of Horace*; Professor Mary W. Calkins, of Wellesley College, spoke on *The Interest of the Teacher of Philosophy in the Study of the Classics*. Mr. J. K. Thompson, of Winchester College, England, Classical Lecturer at Harvard University, also spoke.

ALBERT S. PERKINS, *Censor*.

Classical Articles in Non-Classical Periodicals

I

This department of THE CLASSICAL WEEKLY is in charge of Professor H. H. Yeames, of Hobart College, Geneva, N. Y., Professor William Stuart Messer, of Dartmouth College, Hanover, N. H., and Miss Grace H. Goodale, of Barnard College, Columbia University.

Readers of THE CLASSICAL WEEKLY are invited to send notice to any one of the three persons mentioned in the foregoing paragraph of articles of theirs of interest to lovers of the Classics that appear in non-classical periodicals. A very large array of periodicals is constantly examined, for the purposes of this department, but not everything is accessible, even in the best of libraries.

Matter included in square brackets is explanatory. An entry entirely enclosed within round brackets denotes an unsigned review of a book or article. If the name of an author and a book (or an article) is followed by a name in round brackets, the entry denotes a signed review, by the scholar whose name appears in the brackets, of the book or the article.

American Architect—Aug. 13, American Academy in Rome Issues Report.

American Journal of Theology—July, C. H. Moore, Pagan Ideas of Immortality during the Early Roman Empire (S. J. C).

American Oxonian—July, Greek at Cambridge, A. E. Shipley.

Athenaeum—April 18, The New Oxyrhynchus Papyri, J. T. Sheppard [a review of The Oxyrhynchus Papyri, Part 13, Edited

- with Translation and Notes by B. P. Grenfell and A. S. Hunt].—May 2, Mr. Warde Fowler's Virgil, J. T. Sheppard [a review of Virgil's Gathering of the Clans; Aeneas at the Site of Rome; The Death of Turnus, all by W. Warde Fowler].—May 23, J. E. Sandys, Latin Epigraphy: An Introduction to the Study of Latin Inscriptions (G. F. H.).—May 30, Roman Studies, J. T. Sheppard [a review of The Journal of Roman Studies, Vol. 6, 1916].—June 27, J. H. Moulton, A Grammar of New Testament Greek].—July 11, Greek History for the People, J. T. Sheppard [a review of E. Fearenside, A History of Greece].—July 25, The British School at Athens, J. T. Sheppard [a review of The Annual of the British School at Athens, No. 22].—Aug. 1, From the Greek Anthology, P. H. C. Allen [poetical renderings. Also in the number of Aug. 8].—Aug. 8, Clement of Alexandria, E. M. F. [a review of G. W. Butterworth, Clement of Alexandria, in the Loeb Library].—Aug. 15, M. Platnauer, The Life and Reign of the Emperor Lucius Septimius Severus (N. Wedd).—Aug. 20, Greek Hero Worship, J. T. Sheppard [a review of M. P. Foucart, Le Culte des Heros chez les Grecs].—Sept. 12, A. T. Murray, Homer, Odyssey 1-12, with an English Translation (J. T. Sheppard) (Loeb Library).
- Burlington Magazine—Aug., W. Dennison, A Gold Treasure of the Late Roman Period (O. M. D.); J. D. Beazley, Attic Red Figured Vases in American Museums (W. L.).
- Dial—Aug. 20, (G. Ferrero and C. Barbagallo, A Short History of Rome).—Sept. 20, Reconstructing the Classics, H. M. Jones.
- Edinburgh Review—July, C. H. Moore, Pagan Ideas of Immortality during the Early Roman Empire (S. J. C.).
- Journal des Savants—Jan.-Feb., Les Musées Archéologiques de l'Afrique du Nord, R. Cagnat; A. Garroni, Studi di Antichità (L. A. Constans).—Mar.-Apr., Travaux de C. H. Haskins sur la Littérature Scientifique en Latin du XIIe Siècle, C. V. Langlois; W. Warde Fowler, La Vie sociale à Rome au Temps de Cicéron (L. A. Constans).—May-June, The Oxyrhynchus Papyri, Part 13. Edited with Translation and Notes by B. P. Grenfell and A. S. Hunt (M. Croiset); J. Sautel, Catalogue Descriptif et Illustré des Antiquités Romaines du Musée Municipal de Vaison (R. C.).
- Journal of English and Germanic Philology—April, Reminiscences of Plato in Goethe's Faust, J. Goebel; W. J. Keller, Goethe's Estimate of the Greek and Latin Writers (A. H. Koller).
- Poet Lore—Summer Number, Some Thoughts on the Poetic Drama, Florence M. Bennett.
- Poetry—April, Pegasus Impounded, W. G. Hale [on the translations from Propertius of a certain M. Pound].
- Revue Philosophique—May-June, La Nature et le Mouvement d'après Aristote, O. Hamelin.—July-Aug., (Proceedings of the Aristotelian Society, Vols. 17 and 18).
- Scientific Monthly—July, Modern Commentaries on Hippocrates, J. Wright.
- Spectator—Aug. 30, (A. O. Prickard, Selected Essays of Plutarch, with Translation and Introduction, Vol. 2). W. S. M.
- II
- America—Mar. 15, Is the Ostracism of Greek Practicable?, F. P. Donnelly, S. J. [a "Mosaic of Etymology", which shows the part Greek plays in every day English].
- American Economic Review—June, Agriculture in Early Latium, Tenney Frank.
- American Historical Review—April, Guglielmo Ferrero and Corrado Barbagallo, A Short History of Rome, Vol. 1 (F. F. Abbott).
- American Law Review—July-August, Lawyers of Ancient Rome, Edward J. White.
- The American Schoolmaster—May, Latin and Greek as "First Aid" in the Study of Psychology, A. H. Harrop [a brief indication of the extent to which psychology turns to Greek and Latin for its technical terms].
- Atlantic Monthly—July, High Schools and Classics, Fred Irland.
- Dial—Apr., University Reconstruction and the Classics, R. C. Nerniah.
- Education—May, The Classicist and Nature's Law [a criticism of the Classics and a plea for the teaching of science in Elementary Schools].
- Educational Review—Apr., Humanizing Education, J. P. Metcalf [modern education yields "too readily to the immediate inclinations of youth. The older education <rightly> insisted that overcoming difficulty was an essential part of mental training"].—Sept., First Results of the Attack on Formal Discipline, J. C. Chapman.—Oct., The New Comedy of Errors, R. E. Moritz [a presentation of the futility of much recent writing against the doctrine of formal discipline].
- Evering Sun (New York City)—Apr. 14-15 [two articles by Dean Mortimer E. Cooley, School of Engineering, University of Michigan, in support of the Classics].
- Harpers' Magazine—Apr., The Chemists of the Future, E. Herrick.
- Oct., The Practical Argument for the Classics, F. M. Colby.
- High School Journal (North Carolina)—Apr., The Teaching of Virgil, Maude H. Upchurch.—Oct., Suggestions for the Study of Latin, P. O. Place.
- Historical Outlook—March, Classical History and its Trend in America, P. F. Abbott.
- Johns Hopkins Alumni Magazine—March, The Future Place of the Humanities in Education, Kirby Flower Smith.
- Journal of Education—May 15, The Study of the Classical Languages, Nathan Haskell Dole [an argument that Latin should be postponed till the student has thoroughly mastered French, Italian, or Spanish, and that Latin should be eliminated from all preliminary Schools and College entrance examinations].—June 3, Is One or Two Years' Study of Latin Worth While, A. W. Burr.
- Journal of the New York State Teachers' Association—May, The New Syllabus in Latin [for the Schools of New York State], S. Dwight Arms.
- Living Age—July 5, The Humanities in Education, Lord Charnwood [discusses the position of the Classics in the Schools of England].
- The Nation—May 10, Reconstructing the Ph.D. in English, N. Foerster [a plea for a more humanistic training of those who aim to acquire the Doctor's degree in the field of English: of interest to classicists]; (The War and Education, A. F. West).—June 7, Scholarship and Humanism, Lane Cooper.—July 5, Measuring the Immeasurable, Grant Showerman.—Aug. 9, The Great Laboratory [an editorial favorable to Greek].
- North Carolina Education—The Value of Latin to Learners of English, Mary L. Smith [Vol. 13, 5-7].
- Nineteenth Century—May, The Classics and Democracy, P. Watson.
- Outlook—Mar. 10, The Shortest History of the War, B. L. Ullman [quotations from Publius Syrus].
- Review—Sept. 13, The College Back Again [editorial friendly to the Classics].
- Revue Universitaire—Dec., 1918, Une Discussion Anglaise sur les "Humanités", J. Bezaud [a review of the arguments in the following opposing papers: Education in our Public Schools, A Critical Defence of the Present System, C. E. Robinson, in Nineteenth Century and After, June, 1917, and A Defence of the Modern Humanities, Cloudeley Brereton, ibid., April, 1918].—June, L'Étude des Langues Anciennes, L. Joliet [discusses three questions: Is it good to study the ancient languages? Who should study them? How should they be studied? Friendly to the Classics].
- Saturday Evening Post—Oct. 25, The Junior Member.
- School and Home—Apr., Latin in High School, J. O. Kinnaman.
- School and Society—May 10, The Offenburg and Freiburg Resolutions and the Influence of the Classics, W. W. Florer.—May 31, Patterns, Lane Cooper.—July 26, Embattled Greek, L. R. Harley.—Aug. 9, Classics, J. J. Stevenson.—Aug. 16, Practical Education and the Higher Culture, H. P. Roberts; Greek in the Public Schools, H. D. Brackett.
- South Atlantic Quarterly—(P. E. More, Plato and Platonism).
- South Dakota Educator—March, Value of Latin to the Student of English, Arabella M. Nixon.
- Studies in Philology (University of North Carolina)—Jan., The Cadence of English Oratorical Prose, Morris W. Croll [of interest to the student of rhythm in Latin prose, especially to those interested in rhythmical clausulae].
- Toledo Leader—Apr. 19, The Value of Latin, Myra H. Hanson.
- University of California Chronicle, XX, No. 4—Hellenic Standards for the Modern World, William Kelley Prentice [a Phi Beta Kappa address at the University of California].
- Univer. of Pittsburgh Bulletin, Vol. 14, No. 18, Dec. 30, 1918—Political Questions Suggested by Cicero's Orations against Catiline, B. L. Ullman.
- Wisconsin Journal of Education—March, The Place of the Classics in the New Curriculum, Leta M. Wilson. C. K.

TRAVELLING LANTERN-SLIDES

Professor Benjamin L. D'Ooge, of the Michigan State Normal College, Ypsilanti, Michigan, has an interesting set of lantern-slides illustrating ancient and modern methods of warfare. He will be glad to send the slides and accompanying lecture to any teacher who is willing to pay the charge of transportation. C. K.

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